

VOL. 3.—NO. 26.

Whole Number 130.

BALTIMORE, JUNE 28, 1833.

PUBLISHED BY

John J. Harrod,

For the Methodist Protestant Church.

# METHODIST PROTESTANT.

## RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

MARYLAND.

Dorchester County, June 12, 1833.

Mr. Editor,—I embrace this opportunity to relate to you the state of this circuit. Since conference we have seen some good times, and the blessed work of religion appears to be reviving—the members of our church appear much engaged, and are ardent in their prayers for the conversion of sinners. Our congregations are good, and appear serious and solemn; there are some enquiring the way to Zion, some happily converted to God, and some are joining society—we are doing well. But we are looking for more glorious seasons—we are praying for the outpouring of the Spirit of God in this section of the work. O may the Lord hear our prayers and pour out his Spirit on the people!

We have powerful opposition in this section. About two months past, I was invited to preach in a Neck, called Hurley's Neck, where I told them if they would find me a house to preach in, I would preach to them—when they applied to the trustees of a small house which was built for a school and meeting-house, and intended to be free for all christian ministers—but there was no deed for it.

Our old friend, the Methodist Episcopal Minister, preached and had a class there.

The trustees, four out of five, consented for me to preach—when an appointment was given out, and I went and preached to a crowded audience, the people were serious and much affected—I gave out to preach there again in four weeks, when I preached to a larger assembly.—By this time our old friend began to be very uneasy, and determined to stop my preaching there. The class leaders very secretly went to work to get a deed for the land on which the house was placed, and succeeded, and got a deed according to the deed laid down in their book of Discipline, and so depriving in truth, the neighborhood of the money and house.

I heard in a short time after that he had a deed; I called on him to know if he had a deed or not—when he told me he had, I asked him to let me look at it, and he pulled it out and handed it to me—I looked at it, and I found it was the old deed, which excludes all but such as the general conference, annual conference, quarterly conference, or bishop, should license or send to teach or preach.

I then asked him if he intended to object to my preaching there, he said he should. Well said, I can preach in the road, the Lord being my helper, and that I should do so if the people would come out to hear.

When the time arrived for my next appointment I went, and to my astonishment, there were from three to four hundred—I preached to them in the open air, and we had a melting time. At the close, I informed them I had a subscription, which proposed to build a meeting house for us

to preach in, in that Neck, and requested those friendly and disposed to come forward and let us know what they would give; and they subscribed at that time, male and female, to the amount of one hundred and nine dollars.

We have now a class formed there, trustees are appointed, and are now about getting the frame for a house twenty-four by thirty-two feet, and expect to have it up in a short time. Thus far the Lord helped us.

We are prospering not only in that place, but in several places in the county. A few nights ago I attended a prayer-meeting, and I can truly say I never felt more divine power—we had a shout in the camp of Zion, and it was truly an old fashioned shout—old side and new side all united in the same cause. O bless the Lord for his mercy. O may the Lord prosper pure and undefiled religion, until the whole earth shall be filled with his glory! Yours, &c.

SAMUEL L. RAWLEIGH.

For the Methodist Protestant.

MARYLAND.

Caroline, June 6, 1833.

Dear Brother,—The rules of our church make it my duty to report the condition of this (Caroline) circuit; and I avail myself of the medium of our periodical to make the communication; and it affords me great pleasure that I am enabled to give so favorable an account at this present time. Our first quarterly meeting was held on Saturday last, Sabbath and Monday, in the new chapel, called Union, built chiefly by our worthy brother, Thomas Melvin; a man, though not opulent, yet has offered his liberal hand in contributing more than two-thirds of the cost of a house now complete, (with the exception of a few seats,) worth upwards of five hundred dollars, and was dedicated to the Lord on Saturday, the 1st instant, by an appropriate discourse, delivered by brother W. Collier, from Deuteronomy 33 chap. 26 27 verses, to a respectable and attentive congregation. On Sabbath morning we had a gracious season at our love-feast, and a number of brethren of other churches participated with us in the refreshing showers of divine grace: it was truly a feast of love, such as is not commonly seen. At eleven o'clock, in consequence of the many that had assembled, it was thought advisable that two sermons should be preached at the same time: our brother Dr. Reese, President, preached in the church, supposed to hold four hundred persons; and brother Wm. Collier in the woods, a little distance off, to as many more. There was a great solemnity in the congregation, indeed, no wonder, when the truths of our holy religion were so eloquently and ably exhibited; and I trust the good seed sown on that day will be seen in the day of eternity. We have from eighty to ninety members on this circuit.

Our Presbyterian brethren have laid us under lasting obligations, by offering us in the politest manner, the constant use of their church in the

village of Greensborou, a commodious house, every way suited to our infant wants. I hope it will be our pleasure, as it is our duty, to reciprocate this act of benevolence; indeed, I take great pleasure thus publicly to tender to the Rev. Mr Brown, and through him to his pastoral charge,—my sincere thanks for this distinguished mark of their kindness.

At our quarterly meeting, two professed to embrace religion, and I hope many more will have received their convictions from the same. We were greatly favored with ministerial aid, beside our beloved President, brother W. Collier, as before named, brother I. Hanson, Rawley, Morgan, and Chevelier attended. May the great head of the church reward them for their works and labor of love among us at our quarterly meeting.

This circuit being a new one, I am not yet prepared to say what the general prospects are, but I trust and pray that we may increase in holiness, and in members, and ultimately be received into the joys of our Lord, is the prayer of your unworthy brother in the bonds of the gospel of Jesus Christ our Lord.

NICHOLAS DORSEY, of Loyd.

For the Methodist Protestant.

NEW YORK.

Portage, June 6, 1833.

Mr. Editor,—Since my last communication I have baptized twenty-two adults on profession, in one week. Brother S. Brown has gathered in the fruits of his protracted meeting at Gibsonville: in all, I believe, about thirty members.

I have attended three quarterly meetings, one at Pine Hill, Batavia circuit, under the superintendence of Dr. Covel, May 11 and 12, at which there were seven preachers. Owing to the excessive rain, there was not a very large congregation, nor a very extraordinary season.

The second was for Portage circuit, at Portageville, May 18 and 19. This was one of the most lively and profitable meetings I ever attended. Oh, glory to God! I do not know that I ever experienced so great a blessing to my soul before.

The third was for Castle circuit, last Saturday and Sabbath. It was well attended, and was a profitable season.

We have established a Sabbath school in Portage, which already numbers about 70 scholars, and about 10 teachers.

Brother Brown has established two on his circuit, which are now doing well. We are also doing something in the temperance cause. We have a temperance society in this neighborhood which doubled its numbers last winter.

I was happy to learn, through the medium of your paper, that brother Stockton had submitted his temperance address to the press. Would it not subserve the cause if you were to publish it in your paper? Many of our members are astonishingly ignorant on this subject, or are wonderfully stupid. By publishing it in the

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"Protestant," you would bring the subject directly before thousands, who otherwise might never see it, and would wake up their attention to the subject.

I am of opinion, that the publication of Dr. Fisk's address in the "Christian Advocate" has done more for the cause of temperance in the Methodist Episcopal church, than would have been accomplished by publishing 100,000 pamphlets.

Many of our members, and some of our preachers, are even opposed to the temperance cause; and I fear, many, too many indulge in strong drink, at least occasionally, under the vain idea that it does them good.

Our ministers might accomplish a great amount of good if they would wake up to the subject, and deliver, public addresses, and use their influence to form temperate societies.

Perhaps it may be said that the Methodist Protestant church is a temperate society, and therefore when they form and build up the church, they are aiding the temperance cause. This is in part true; but at the same time it is not using all our influence on the side of temperance. Many might be influenced to join temperate societies who are unwilling, or unworthy to join the church, and consequently a greater amount of good would be accomplished. Besides, can it be said in truth, that all the members of our church are strictly temperate? Perhaps it may be objected, that we should then deal with them in the church. I answer, suppose a number of our members should make, sell, and drink this deadly poison, and the superintendent should attempt to enforce the discipline upon such an one; are not many of our churches so indifferent, so ignorant to the subject, that he would find it difficult, or impossible to find a committee that would execute the discipline, except in a case of drunkenness? Let the preacher making the objection, try the experiment. I hope brother Stockton will go on in the name of the Lord, and when he shall be sleeping in his grave, thousands yet unborn will rise up and call him blessed.

Yours, &c. O. MILLER.

For the Methodist Protestant.

Boston, June 17, 1833.

Mr. Editor—I hand for publication the following extract from a letter written by a distinguished official member of the Methodist new connexion in England, and who is also the author of a book entitled, "An Apology for the New Connexion," &c. which treatise was re-published in the "Mutual Rights" some two or three years ago. Should you think it worthy of an assertion, you will subserve the cause of religious tolerance in both hemispheres.

Yours, &c. JAMES D. YATES.

Cauldon Place, Staffordshire, March 25, 1833.

Dear Sir,—An assistant preacher and friend of the name of Cartidge, has recently returned from your city and country, with some information respecting the spread of scriptural liberty amongst the Methodists in your country. The intelligence has delighted me exceedingly; seeing as I do, that its origin has been the same as it was here, that your struggles were as determined, and not less severe than our own; and your success still more extensive! The numbers you reckon I have not learned, but looking to circuits and distances, &c. I hope you fall little, if any, short of 30,000! Your system ap-

proximates I observe, very closely to our own: in fact, there is scarcely a medium between the domination of the preachers, and the system of mixed government as exhibited by the apostles at the first general assembly.

If our example, experience, or writings have contributed to this noble work, I, and my brethren shall rejoice; and whether that has been the case or not, we will equally rejoice in your prosperity, and be ready to contribute to it. Some three or four years ago, I wrote out to a Gentleman at Philadelphia, connected with a separation in that city; singular to say, although I have reason to believe my letter reached him, up to this day, my attention has not been honored with a reply!

and even now it seems a correspondence must commence on this side; or, notwithstanding the interesting facts that have transpired, I should have to be indebted to British, and not to American information. I have heard indeed, that you were appointed to be the channel of making some communication to our religious community, but that I take it, must be erroneous, or from feelings of regard (leaving duty out of the question) to us, I think we should have heard from you to mutual satisfaction; however it is not too late; to me it appears, that two bodies holding the same doctrines, having the same views of religious liberty and church discipline, should be better known to each other, and more closely united. It will be our regret, not fault, if it be not so; and I confess, as the corresponding member of our annual committee, it would be with great pleasure that I should receive a communication from yourself, and friends, and to lay the same before our conference at Whit-sundae. This, perhaps, is impossible, but the sooner the better; and I see no reason why you should not send me as well, some account of your state and proceedings, as of your views in

regard to being united with us, as two independent, yet united bodies, of Protestant dissenting Methodists. I leave this in your hands, consult the brethren; present my christian love and best wishes to them, say every thing respectful for me, and add, that they have redeemed themselves nobly from spiritual bondage, and that I can now honor them as friends of religious, as well as of civil liberty. Our own community, I am happy to say, is going on prosperously, the popular character of the times has raised us greatly in public estimation. The late infectious disease with which our land has been visited, that also has had a sanctified effect; but most of all the spirit of prayer has been poured out amongst preachers and people; upwards of 1000 have been added to the churches, and thanks be to God, the work is still going on prosperously. This I know will afford you joy, and I have now only to hope, that the joy may be reciprocal, by my receiving early, equally welcome intelligence from you.

Yours, &c. JOHN RIDGWAY.  
James D. Yates, Boston, U. S.

*Extracts from the Methodist Correspondent.*

JOHN HUNTSMAN, writes from Chester, Geauga, Ohio:—"In this place I organized a society of six members, in February last, which now numbers 32. We have just closed a very interesting quarterly meeting here. Brothers Thrap, Ormsby, and Howell were with us;—members attended from 30 miles distance, and we worshipped together like in the times of primitive Methodism;—six were added to the church on Monday morning. We have increased this year more than 100 per cent.

A. HOWELL writes from Mansfield, Wayne circuit, Ohio, May 27:—"Our 2d quarterly meeting for this circuit was held at Haysville, the last Saturday and Sunday in April. Brothers Brown and M'Henry attended. The congregation was so large on Sabbath we had to repair to the woods;—we had a refreshing time,—five were added to the church. Since my last I have organized a society in this place, which notwithstanding the opposition it meets with, promises to do well."

"T. DAVIS, writes from Charleston, Indiana, June 3:—"We held our 3d quarterly meeting in Utica, on the last Saturday and Sabbath in May. We had no very special displays of divine goodness, but on the whole we had a comfortable time. We were favored with the presence of six ministers of our own order, and three of the Episcopal Methodists;—we all communed and labored together. O how sweet and pleasant a thing it is for "brethren to dwell together in unity." We received, at this meeting, a preacher from the Methodist E. Church, and a candidate for the ministry from the Cumberland Presbyterians. They both possess useful talents.

GEORGE W. BROWN, writes from Louisville Circuit, June 4:—"We have had a small addition to our number this conference year, and though we cannot say that this number has amounted to hundreds, yet we can say those added are of the best materials, and appear to have counted the cost.—Our members are all united, and peace reigns throughout all our borders. From our present condition we think we are authorized to expect sooner or later, the reviving dispensation of divine goodness."

According to notices given, we dedicated our new church, to the service of Almighty God, on the first Sabbath of this instant, and held our quarterly meeting the second. On the day of opening the church, A. Shinn preached at 11, and Mrs. Reeves at 3, to crowded congregations. A collection of \$90 was raised in aid of the funds of the society, for which we are grateful to the liberality of our fellow-citizens.

The exercises of the quarterly meeting commenced on Wednesday evening the 5th inst. in the Alleghany house, and were continued either in that or the new church, and frequently in both houses, every night up to Thursday the 13th. On Sabbath there were three services in each place. We were favored at this meeting with the presence and labors of the following persons from a distance, W. Colledge, W. Reeves, J. B. Lucas, R. Siminton, A. H. Bassett, James Ferguson, (from the city of Philadelphia,) all itinerant preachers, J. Philips, an unstationed minister, and Mrs. Reeves. The meeting, on the whole, was very interesting and impressive. Professors were much cheered and encouraged; and we trust it will be seen in the morning of the resurrection that many sinners will have dated their convictions, and commenced their return to God from this meeting.

Pittsburg Meth. Correspondent.

It is always a sign of poverty of mind, where men are ever aiming to appear great; for they who are really great, never seem to know it.

We have commonly one master-sin, and are so blinded with it, as not to see others as great, and more dangerous, because they are hidden.

## ECCLESIASTICAL.

For the Methodist Protestant.

Seaford, Delaware. June 12, 1833.

Mr. Editor,—Many are the inquiries, what would be the best plan to reconcile the different opinions, so as to bring about harmony in every department of our church? *An equal representation is all that we ask.* Since our last remarks we have seen a piece by *Bartimeus*, with whose calm sentiments we are highly delighted, particularly with the following: "Great principles," says he, "should guide us in all these deliberations. Our first solicitude should be, to inquire how our constitution and discipline could be made more strictly conformable to the New Testament of our Lord and Saviour Jesus Christ. The second should be, how they can be more perfectly fitted to harmonize the body. We have our stationed and unstationed ministers, and private members. With all these there should be an equality of privilege, a joint authority, and concert of action. To set one great interest against another, is to break in sunder the bands of government; to make them mutually support, and mutually check each other, is the great basis both of civil and ecclesiastical society." To the above sentiments we most heartily respond, *so it should be.* But how to carry these sentiments practically into effect is the great point to be decided. As we do most sincerely wish to see these questions settled, so as to "harmonize the body," we will propose the following, as an amendment to the constitution.

Article vii. section 1. "There shall be held annually within the limits of each district, a conference, to be denominated the annual conference, composed of all the ordained itinerant ministers belonging to the district; that is, all ministers properly under the stationing authority of the conference," and of *two* delegates from each circuit and station: one to be a *layman* and one to be an unstationed minister: provided there be such within the circuit or station. Provided furthermore, that all unstationed ministers shall be considered as honorary members of annual conferences: may attend them at their own expense; have a right to debate on questions open for debate before the conference; but have no right to originate or vote on any question.

Each circuit and station shall regulate the manner of elections within its own bounds: provided that the white male members only, over the age of twenty-one years, shall have a right to vote for delegates.

Article viii. Composition of General Conferences; section 11. The general conference shall consist of an equal number of ministers and laymen. The ratio of representatives from each district shall be two ministers, one stationed and one unstationed, and two laymen for every two thousand persons in full membership; provided however, that every district which shall not have two thousand members, shall be entitled to four representatives, two ministers and two laymen, until a different ratio shall be fixed by the general conference.

Section 3. The number of representatives to which each district may be entitled, shall be elected by the annual conference of the district next preceding the sitting of the general conference, by a joint ballot of the delegated members, and stationed ministers properly belonging to said conferences.

Expunge all of section 3, after the word "ballot," in the sixth line.

Section 5. The ministers and laymen shall deliberate in one body, and the joint concurrence of both classes of representatives shall be necessary to constitute a vote of the conference.

Expunge all that follow the word "body," in line second of section fifth.

To us the above plan for amendment appears the best calculated to *harmonize the body*; this would bring our unstationed brethren into the *councils* of the church, in a way, so as not to overburden the conferences. Those that would wish (as it should be a matter of choice) to sit in annual conferences as honorary members, need be no burden to their brethren. We should think there cannot be any reasonable objection to our unstationed brethren, thus to have a seat in annual conferences, where they can give their friendly advice, without having the power to control the conference by an overbalance of votes. On the other hand, we think the representation provided for in the above plan, will be sufficient to satisfy the unstationed brethren on that score.

With respect to the representation to the general conference, the plan we have offered will be as near "giving equality of privilege, a joint authority, and concert of action," as any other we can suggest. If there is any balance of power, it is where it should be; *with the people.*

Perhaps, by this time, brethren begin to *smile*, and point us to article xvii. and section 8 of article x. To all those who thus pleasantly look, we would say, brethren, do you not think it would be better for us to avail ourselves of the privilege granted in the second section of the former article, seeing it will cost no more; delegates can be elected in the same way; and it will supersede the necessity of assembling the general conference for the next period.—I say, would it not be better for the annual conferences respectively to take up the subject, recommend the calling a convention,\* and recommend the alterations that should be made in the constitution to, "*harmonize the body;*" and not have a seven years' more pulling on these momentous questions. We then could say of our Zion, her ways are ways of pleasantness, and all her paths are peace.

Yours, &c. WILLIAM MORGAN.

\* Or call the meeting to be held next May, in Georgetown, D. C. a convention.

For the Methodist Protestant.  
New York, June 1833.

Dear Brother,—I find that a writer over the signature of "*Philadelphia*," on the subject of stationed and unstationed ministers has identified it, with the secular and regular clergy in the Catholic Church. This was new to me. It is true, that for many years past I have read but little in ecclesiastical history, and so my memory may begin to fail me. My impression however is, that the secular clergy were the older of the two, the bishops and rectors of the dioceses and parishes, and those functionaries of the hierarchy in whose hands were the spiritual and temporal government of the Catholic Church, including so much of the civil or political government as devolves on the clergy where church and state are united, hence the term *secular*; but that those Monks who were formed into fraternities or brotherhoods, (Friars) under certain rules, and retired from the world, or secular concerns into monasteries, were the *regulars*, (from regulations or rules.) Some of these reg-

ular friars or brethren (monks,) were clerical, and some laymen. In other words all the *regulars* were not priests, some were begging friars, some were working, and some were teaching friars, according to the rules (regulations) of the order. Now it must needs have happened that all these monasteries in Catholic countries were in some diocese, and so came under the government of the seculars. But if my memory serves me, these *regulars* in time began to claim an exemption from the government of the Bishops, and finally carried their point. The brotherhoods, and the sisterhoods too, became independent in property, and in discipline of the Bishops. Now, where are the points of analogy between stationed and unstationed ministers in the Methodist P. Church, and the Seculars and the Regulars in the Catholic church. Do the unstationed or local preachers answer to the seculars? Or do the itinerants answer to the regulars? If so, then our friend "*Philadelphia*" is hyper-rhetorical, his comparison will operate against his logic. These itinerant brethren, (triars, in French,) will not they too become regulars, as independent as —. Now what I complain of is this; the comparison or reference, may lead to great injustice towards local preachers, in the minds of those who are not well read in church history. The Catholic secular clergy were not men of worldly business; but the governors of the worldly concerns of the church; and the regulars, though they began with a profession of separating themselves from this more material work in order to be more spiritual, refused to be governed by others, and finally became governors of others as well as their own orders. All I ask in behalf of the unstationed preachers is "*fair play.*" In the name of truth and justice, let not local or unstationed Methodist Protestant ministers be compared with the Hierarchy of the Catholic Church.

NEW YORK.

For the Methodist Protestant.

Newton Circuit, Georgia, May 22, 1833.

Dear Brother,—Our third quarterly meeting was held in Henry County, on last Saturday and Sunday, peace and harmony prevailed, and I believe prevails throughout the district. I have been noticing for some time the remarks of some of our correspondents relative to the composition of annual conferences, the holding love feasts and class meetings with closed or open doors, and some small alterations in the Constitution and Discipline. I think we should do well to pause before we become anxious to effect a change in either—the more I see and study their contents, the more I see of their excellency. In my judgment, they are the best instruments of the kind that I have ever seen; here the foot is made accountable to the head, and the head to the foot, this is according to the evangelical pattern, mutual rights are united by a cord that has two ends, one is held by the people and the other by men in authority, that either may hold a check on the other. Dear Brother, as to class-meetings and love-feasts, thirty years have taught some of us that they may be held with closed or open doors to the glory of God—there are times and places when circumstances make it necessary to close doors, then it should be strictly observed; but this matter I hope will remain as it is, optional with the class. As to the composition of annual conferences, it is certain that as soon as a minister or preacher is received by the annual conference

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to itinerate, he is properly under the stationing authority, and while he remains subject to the pleasure of the conference he remains under the stationing authority—it is the duty of the annual conference to define the bounds of circuits and stations, and to place that number of ministers or preachers on either which they may judge necessary, provided they are able to support them. If the annual conference change them according to discipline, what more can we desire—it is a well known fact, that in the Maryland, Virginia, Ohio, and North Carolina annual conferences, there have been more than one dozen Itinerant preachers, who have had charge of not more than two or three societies each, at the same time, the last three or four years. It is equally true for twenty or thirty years there have been not less than one hundred Itinerant ministers and preachers in the Methodist Episcopal Church who have charge of not more than two or three societies each, at the same time, and their right to a seat in the annual conference has never been called in question. I believe every member of the conference to which I belong, have determined that all Elders shall be equal according to the elementary principle laid down in the Constitution. As the time for the general conference is approaching, where our acts and doings will undergo an examination, I will here copy the by-laws of the Georgia Annual Conference, made to meet peculiarities as provided for in the Constitution.

*Resolved*, First, that the ministers and preachers shall be stationed by a committee of five, composed of two ministers and three laymen.

*Resolved*, Second, that no minister or preacher shall be compelled to take charge of more than four churches within the bounds of this conference, or travel more than twenty miles from home, except those who travel constantly.

*Resolved*, Third, that no slave shall be admitted to our fellowship without a certificate from their owner or manager, and they shall be received by a vote of the society, and when accused of any immoral act, they shall be notified of the same according to discipline, by the superintendent or class leader. The owner or manager shall be requested to attend the trial, and speak to the case if he thinks proper. Colored people may vote on the reception and expulsion of each other, but in no other case. In conclusion, Dear Brother, uniformity is desirable, but union is indispensable.

EPPES TUCKER.

N. B. Had not the words been inserted in the Constitution, that is, all ministers properly under the stationing authority of the Annual Conference, the Georgia Delegation would never have signed that instrument. We then believed, and now know from experience, that view of Itinerancy will prevent that unnecessary and wicked distinction among ministers.—May the Lord reward Bartimeus an hundred fold—I love a man of firmness. E. T.

For the Methodist Protestant.

Mr. Editor,—It is next to impossible to establish a stable and lasting government under a written constitution, unless it be adopted and conducted in a spirit of concession and compromise; especially over a widely extended country with a variety of interests, either real or imaginary. That the constitution of our church was adopted in this spirit, I believe no member of the convention will deny; indeed without

this, all must see that it would have been a vain attempt. I recollect that on several occasions, after long and arduous investigation, and when all hope of unanimity had been lost, that our amiable brother from the west, (Bartimeus,) would introduce some proposition or amendment, on which the extremes could meet and harmonize cordially. And here let me remark, that the church is much indebted to this brother for the successful termination of our efforts on that important occasion. The discussion on the first section of the seventh article of the constitution, was long and deeply interesting: and it was evident that our whole fabric hung on an amicable adjustment of that all-absorbing question. When the argument was exhausted, and the "itinerant men" and "home men" seemed to be as far apart as ever, at this time the brother from the west asked for a committee, although it might not have been "expressed" that this was a committee of compromise; yet I believe that it was so understood, and the substitute offered by said committee was so viewed and received by the convention. It was thought by the majority that the section as it now stands, would effectually harmonize and secure the rights of all parties. Notwithstanding I myself considered it a measure of compromise, I voted against it; because I did not conceive it sufficiently definite, so as to secure uniformity of operation in the different conferences. I thought I foresaw that where the *itinerant* influence was predominant, an interpretation would be given so as to exclude from the councils of the church many of our most valuable men: on the other hand, where the "home men" influence was strongest, they would so construe as to cripple the itinerancy, and thus jeopardize the best interests of the church. Have these fears been realized? I would willingly have voted for the construction that was given to the section in argument by many of the brethren who advocated it in the convention; but I had no assurance that the different district conferences would give it the same. Indeed, I felt quite assured that the opposite would be the case. At first, the *extreme itinerant men* objected to the definition given to the word *itinerant*, as useless and unnecessary: and after failing to get in the word "entirely," in place of "properly," they seemed to me to come to the conclusion, that no man could be "properly under the stationing authority," but those who gave *unreservedly* their whole time to the ministry.—Under this view of the subject they gave support to the substitute. On the other hand, the *extreme home men* concluded, that with the definition, by their becoming amenable to the annual conference for their official conduct, and consenting to labor under its direction, they would have secured to them all they wished: with this understanding they also gave it their support. Hence I thought I foresaw that much disputation and much evil to the church would grow out of this indefinite arrangement. It is clear to my mind, however, that the committee that reported, and the majority of those who voted for the section with the definition of the word *itinerant*, intended to give to the district conferences the power of engaging and securing the labor of valuable efficient ministers;—men, though, who from age, &c. could not consent to be carried and changed from circuit to circuit every year:—such as were willing to give a portion of their time, one fourth, one half, or three fourths exclusively to the church. If all the districts would take this view of the subject and act up to it properly, then the section would be worthy

of all the praise that has been bestowed on it. Otherwise to prevent confusion and some degree of anarchy in our church, it had better be amended by striking out the definition, or by making it more definite some other way.

A.

For the Methodist Protestant.

## ON EXECUTIVE POWER.—No. 2.

Mr. Editor,—In my former article, I furnished first, the demands which are made by the supreme authority under which our church legislates for a sufficiency of well defined executive power to carry into practical effect the great purposes of christianity, which we, as a community of professors of religion must certainly have intended in the establishment of the Methodist Protestant church.

I then furnished some points, both of our constitution and discipline, which were, no doubt, supposed to be highly useful and necessary, in view of the purposes of our organization, but which, for the want of sufficient and well defined executive power, are considered subversive of the holy intention of those who proposed and adopted them.

It appears that the general convention, having perceived the abuse of arbitrary priestly power in the Methodist Episcopal church, which makes it a terror even to many firm and intelligent itinerant and local preachers, and tens of thousands of its members were rather disposed, if they should happen to err, to err on the opposite side of the question.

They rather it would seem, from the face of the excellent (for excellent it certainly is) charter of our christian rights and privileges as a sect, preferred to make confidence alone pretty much the law, which was not only to bind us together, but to sustain and perpetuate our church fellowship to the end of time.

I draw this inference from the very general and indefinite character of many of the sections of our book of church government and discipline—several of which evince most obviously a fear to make such requirements, of official individuals and official bodies, as should compel effectiveness, either by the clearness of their authority, their duties, or their responsibilities.

It is my intention at least to furnish proofs or applications as I proceed: these will be presented in no systematic form; first, from the want of time; and second to prevent your readers from complaint at the length of any communication I may place before them on "*the necessity of more and well defined executive power*."

The points hastily sketched in my former paper were furnished from our constitution and discipline; and your readers will recollect, that in order to answer my worthy opponents as well as to exhibit the necessity of more executive power, I proceeded to give a few of the sections, which required certain very important acts to be performed.—I neither pointed out the department, the officer, nor officers who are to perform those important acts,—acts which will have to be performed in every truly prosperous christian church; until the period, at least when brother need not say to brother, "*know the Lord*" experimentally, and when Satan shall be bound so that he shall trouble the church militant no more forever.

I presume, although, perhaps, laconic in my manner, that I was sufficiently understood, both by the friends and opponents of "*more and well defined executive power*," in the interrogatories proposed after pointing out some of the

sections which I considered savored of debility rather than wholesome, efficient, and "well defined power."

Our church is made up principally, if not exclusively, by members of classes, and as she increases, these classes must increase in members. If a majority, or a respectable minority, deem it necessary that the class should be divided, which will necessarily occur—we ask, to whom shall be committed the legitimate and unquestionable power to make the division? This question may seem of little importance to some who either have not been members of large classes, or who have been, and still may be delinquents, both in affection and attendance on the institution of class meetings, but the writer has been a regularly attending member of a class for more than 26 years, and he has known almost utter ruin to follow the improper division of a number of classes in the old church.

It will be recollect that "A private member" did not promise to propose amendments, he only stated that in his opinion, there was more and well defined power necessary—and he now adds, indispensably necessary. He leaves to wiser heads, and abler hands, the important business of framing suitable amendments.

Surely the article which requires that no church should be continued in our fellowship which does not conform to the Book of Discipline—should either state the responsible body, officer or officers, required to carry out the objects of this wholesale, but perhaps wholesome provision!

On the article for the trial of members, perhaps there is not a worthy member who has seen the almost impracticability of carrying into effect the trial of unworthy members, who will not hold up both hands against the present article on that subject; its impotency to the important purposes for which it was framed is universally acknowledged wherever tested by experience. We proceed to

Con. article 6, section 11, which reads, "Each quarterly conference shall be vested with power to examine into the official character of all its members, and to admonish or reprove, as occasion may require." We now turn to the Discipline, to ascertain details on this no doubt intended, highly proper and necessary power; to know who can be fairly considered as coming under its power, and how far it can be exercised.

"Discipline page 40, Quart. Conf. section 2, reads, "Should a charge of immorality, neglect of christian duty, or of disseminating unscriptural doctrines, be exhibited against any member of the conference during the examination, the accusation, together with the names of the accuser and witnesses, shall be referred to the proper authorities, to be investigated in accordance with discipline."

If the quarterly conference member be a layman, of course he is to be tried by the article of trial of private members of the church, and we ask if it would not be almost impossible to bring him to trial under the article, unless by his own immediate friends?

But suppose a charge of neglect of duty should be preferred against an unstationed minister or preacher—suppose it be in reference to preaching regularly at appointments designated by the quarterly conferences:—Can he not plead the constitutional privilege guaranteed at present in the following words: "It shall be the duty of every minister and preacher be-

longing to a circuit or station, to render all the pastoral assistance he can, (so mark what follows,) consistently with his other engagements." May he not then make all "his other engagements" include those of any one or two favorite appointments for the whole year, and thereby withhold his services from that part of the work which lies within the quarterly conference bounds, of which he enjoys the privilege of membership by statute law, and put at defiance from "his other engagements" the claims of the quarterly conference? Or may not even his other engagements be like angel visits, even if he work at all in the vineyard of the Lord within the bounds of the conference—and who, we ask, is so competent a judge of "his other engagements" as himself; and if so, how is judgment to be passed on one whose circumstances and engagements are all his own?

Should not the quarterly conference be as much the judge of the field of labor for the unstationed, as the annual conference is that of the stationed minister or preacher? And should not the authority of the quarterly conference to direct his labors, be more unequivocal?

We conclude this number by asking, if more and well defined power be not necessary on this subject?

#### *A private Member of the M. P. Church.*

For the Methodist Protestant.

Mr. Editor,—I herewith send you the substance of a conversation between an Itinerant Minister of the M. P. Church, and a member of the same church—if you think them worth anything you may give them to the public through your useful paper. I am of opinion that many of your readers are pleased with them, especially the younger class of readers, they say, that such pieces are much more interesting to them, than long and tedious essays on church government, &c.

I recently had a conversation with one of our worthy, and useful itinerants, on a subject of the utmost importance to the interests of our Zion.

Before I lay down my pen, I will just say, that in this circuit (Anne Arundel,) God is with us. The ministers appointed to labour with us this year, are well received, our meetings generally, are well attended, and our principles are obtaining among the people.

#### *A Dialogue between a Methodist Protestant Itinerant Minister and a Member.*

Minister.—Brother —, were you ever a member of the M. E. Church?

Member.—Yes. My wife, one of my sons, two or three of my daughters, and myself, were members for many years.

Min.—How long have you been a member of our church?

Mem.—We all left the old church when the Reformers first came into this neighborhood, about 3 or 4 years ago. Did you know old Mr. —, an old side preacher? He was indeed severe on the Reformers—he used to say terrible hard things about your preachers, and declared that if they did not close the doors of the meeting house against them he would quit preaching for them.

Min.—I knew him very well—I have heard that he said some very severe things, but you know bro. —, he is not alone in these hard sayings.

Mem.—No, for Mr. B. was as much opposed to Reformers as he was.

Min.—Do you enjoy yourself quite as well in our church as you did in the old church?

Mem.—If I must say it, we all enjoy ourselves much better now than we did then—we have better meetings and less haranguing about money. I know that the preachers ought to have a support, and it is one of the sins of the present day that the people do not exert themselves as they ought, to make their ministers easy, but I never did like that way they had of dogging for money every time they came to preach—I liked their preaching very well, but they would begin begging for money, and they would abuse the people if they did not put in when they took the collection.

Min.—Well bro. —, was this a common practice.

Mem.—Yes—I may say it was very common, almost constantly ding dong for money, money. Did you know old Mr. W. he went so far as to judge of the amount of our religion by the amount of money we paid for the support of the preachers. "I will now see, said he, how much religion you have, perhaps some of you have 12½ cents worth, some 25 cents worth, and it may be some have a half a dollar's worth." I was so disgusted at this, that I gave nothing—you will understand me, this was in class meeting, and in these times the people were actually afraid of the preachers.

Min.—Well, but bro. did not the people generally disapprove of the conduct of the preachers in this respect?

Mem.—To tell you the fact, the people did not like to say any thing to oppose the preachers, for if any one did, they were thought nothing of afterwards. There is one man in this neighborhood who is a very clever man, who has suffered very much because he ventured to speak his mind about the improprieties of the preachers begging so much for money.

Min.—It is not so now is it?

Mem.—No, no—since the Reformers have enlightened the minds of the people, they are not afraid to speak out like freemen—they are not afraid of losing their character by speaking their sentiments, and if the Reformers were to do no good but this, they have rendered an essential service to the people.

Min.—How are the Reformers succeeding in this section of country?

Mem.—I assure you bro. they are doing a great deal of good, every body says they are doing well—that they have good preachers and a good government.

Min.—"Every body." Bro. —, are you not a little mistaken?

Mem.—O you know I did not mean the members of the old church, nor the few who advocate their cause. But I do know that almost every one in all our neighborhood is pleased with its government, and the preachers of the Methodist Protestant Church.

Min.—Are any souls converted to God, though the instrumentality of the Methodist Protestant ministers.

Mem.—Yes—Many have been converted from the error of their way at their camp and quarterly meetings, and often at their regular appointments.

Min.—Is not this an evidence that the Lord is with them?

Mem.—That is what the old side say in relation to themselves—that is the great argument they used to prove they were acting in accordance with the will of the Lord, and I am sure

## METHODIST PROTESTANT.

if it was a good argument for them, it is equally good for us.

*Min.*—Do you not think they will be ashamed to abuse the preachers and members of the Methodist Protestant Church as they have done heretofore?

*Mem.*—Well, indeed bro. —, I do not know what to say, it is difficult to tell—they are mightily prejudiced.—But one thing I can say, they will not say much against them here, there are so many Reformers and they are multiplying so fast.

*Min.*—Have you not frequently heard that "Reform was going down," and that in a few years there would be no reformers, &c.?

*Mem.*—They never say that now in our country—but we hear them sometimes boasting about Baltimore, telling how many churches they have, and how many ministers, and how they are prospering, &c.—and they seem to think if they can succeed in Baltimore, that they can everywhere.

*Min.*—Have the members of the Methodist Protestant Church built any meeting houses recently?

*Mem.*—Yes. They have built 4 or 5 very good houses, as you know, not very far from us; but I ought to ask you, how many houses the Reformers have in the State of Maryland?

*Min.*—I ought to be prepared to answer that question, but indeed I am not quite certain that I know the exact number, but I think I shall be safe in saying there are at least 50 good meeting houses, most of which are new and comfortable places of worship, and many of our friends have to worship in school houses and common dwellings, as our old members of the M. E. Church did at the commencement of Methodism, before they could boast of their numbers, and their large and beautiful houses, &c.

*Mem.*—Do we Reformers increase in numbers in this conference as much as the old side?

*Min.*—Yes. Our increase in proportion to the number of preachers regularly engaged, has been much greater than theirs, during the last year, the increase in the Maryland Conference is upwards of eleven hundred.

*Mem.*—I am very much pleased to hear that our cause is prospering, and that we are likely to be useful in furthering the interests of the Redeemer's Kingdom.

*Min.*—If the ministers and members of our church live holy lives—if they are meek and lowly in heart like their Master, of whom they are expected to learn, with such a government as theirs, they must succeed, and be useful in converting men from the error of their ways.

*Mem.*—I hope our ministers will be holy, zealous men, and that our members will be wholly devoted to God. I do hope they will be attentive to all the means of grace, to the public worship of the Lord, searching the scriptures, the Lord's supper, love feasts, class meetings, private and family prayer, &c.

*Min.*—I am pleased to hear you express yourself in this way, and I do most heartily join with you in praying to Almighty God for his aid, that ministers and people may be devoted to Him in heart and life.

OBSEVER.

God took a just and short way of trying the obedience of all the human race by Adam, their foot and representative; for if he, who was so perfect, and had only the fruit of one tree denied him, could not withstand the temptation, surely none of his posterity could; and therefore Adam's first sin is justly imputed to all.

Dr. OWEN.

## RELIGIOUS.

From the Methodist Preacher.

Sermon.—Delivered at Southwark Chapel, on Sunday Evening, September 2, 1832; occasioned by the death of Adam Clarke, LLD. FSA. MRIA. &c. &c.

BY THE REV. J. E. BEAUMONT.

"Jesus said, I am the resurrection. John, xi. 25."

(Concluded from page 199.)

As a patriot and citizen he is entitled to honorable mention, having an ardent love of the constitution and the king, and regarding the liberty and independence of the people as their birthright and their glory. And though he meddled with politics much less than some of his brethren, he was never indifferent to any thing that bore directly or indirectly, upon the weal or the wo of this great empire, which he longed to see filled with knowledge and righteousness. He felt an interest in the welfare of all countries as well as his own, because he felt that every man was his brother, and that every man might be saved. He therefore looked forward to the time when the errors and delusions of Satan would come to an end—when ignorance, cruelty, slavery and war should be expelled the world—when the beauty of holiness should fill every region, and the sound of salvation float on every breeze. Vast and unbounded was the extent of his labors for the accomplishment of this consummation. Many of his mightiest physical efforts in the cause of the renovation of the world, have been the sermons he delivered on behalf of the missionary society. In him the heathen have lost a friend, whose advocacy of their cause was crowned with unparalleled success.

His great and primary distinction was a clear, and searching, and profound, and powerful understanding, which apprehended speedily, and seized eagerly, and discriminated sagaciously on the merits of any subject, in all its various issues and complex relations; and which advanced to its decision with unhesitating promptitude and unflinching firmness. His learning was immense; and being all devoted to benevolent ends, it stamped on his life and character an interest of the most exalted order. He was generally taken to be one of the most learned men of this age, or of any other since the fall of man. His acquaintance with languages and dialects, living and dead, was prodigious, and considering the active life he was compelled to lead, scarcely credible. His accumulation of knowledge was to an astonishing amount, as much, perhaps, as any man; he was an encyclopædia of all knowledge. His mind was a garden of deep and rich things, in the soil of which actual creations took place, and whose growths exhibited at once the freshness of spring, the beauty of summer, and the plenty of autumn, where the chills and barrenness of winter were never known. Yet that same mind was a laboratory, into which knowledge without measure was brought from every kingdom of nature, and all the labyrinths of history, and all the wells of literature, and all the depths of philosophy, and especially from that great and endless dell—human nature, in which they were all subjected to the processes of a gigantic apparatus of mental chemistry; and the results of the whole were deposited in the spacious receivers and unnumbered cavities, where, whenever called for, they were ready to be run off to serve the grand purposes of the Almighty, in the firmament of the

physical, moral and spiritual improvement of the species.

Nor can I suffer this occasion to pass without stating my opinion of that *chef d'œuvre* of his laborious hand—I mean his *Commentary on the Scriptures*. His labors, in that respect, were those of a miner; he separated each portion of metal from its adjacent mass—assayed, weighed, measured, tested every sentiment, word, article, accent, point, and sound of the sacred treasure; and then fearlessly, manfully, unequivocally and truthfully recorded, in the fear of God, his conviction of the meaning of the written Word. And, as I have said, he was an Encyclopædia of letters and knowledge, so his *Commentary* is an encyclopædia of biblical science and learning, and will be remembered longer than the Egyptian pyramids, and stand a mighty, Alpine monument of the wisdom, piety, benevolence, zeal, Herculean labor, indefatigable industry, and immense application of its gifted, and distinguished, and ennobled, and illustrious author. As to the few peculiarities of opinion, on account of which the work has been, by some, attempted to be disparaged, they do not affect any essential, leading doctrine of religion: and we affirm that no other commentator, in this or any other country, has taught and established more clearly, and pointedly, and forcefully, the fall and depravity of human nature—the redemption by Christ Jesus—the efficacy and extent of the atonement—the justification of the sinner by faith in that atonement—the necessity and reality of the influence of the Holy Ghost—and the entire sanctification of the whole man, than he who, though "dead, yet speaketh." By his labors he has not only cleared the ground, filled up the ditches, and smoothed the roads; but drained, planted, sowed, and watered the surface of the country. The press, as well as the pulpit, was the great weapon of his warfare; and it might be said of him as it was said of Luther, "He had thought, matter and mind for all that he did."

I am aware that this eminent man has been much blamed for broaching any opinions—however light they may be and comparatively insignificant—which are not generally received and avowed by the body to which he belonged, and to which he was ever proud to belong. I confess, that, though I am not one of those that adopted these opinions, yet I always admired and confided in, and venerated the character of the doctor the more and yet the more, for his unflinching, uncompromising, unprevaricating honesty and faithfulness in this matter. He had undertaken and announced himself to the world in and under the character of a commentator on the Bible; and this being the case, it was not optional for him to withhold his deliberate sentiments on any portion of the volume. He had voluntarily engaged—but solemnly and bindingly engaged—to give the sense and meaning, as he understood it, of the Scriptures, and of the whole Scriptures. He fulfilled his engagement; and he had the rare good fortune and the transcendent honor of finishing and giving to the world, a learned, pious, critical, colossal, and honest *Commentary* on the entire books of the Old and New Testament Scriptures, which is found alike on the shop-board of the mechanic and in the cabinet of the learned—on the shelf of the poor man's cottage and in the libraries of the kings and princes of the earth.

I had written thus far when the time of night summoned me into this place. I might go on

a great way, but you, I am sure, are anxious I should close.

I am aware you will say, "Well—had he no faults?" O yes, to be sure he had; for he was a man, and not an angel—a saved sinner, and not an immaculate, impeccable creature. Faults! It has been said that he was dogmatical. Well, and so he was; and so is every man that has the power of mind, and the mass of learning, and the station and the character which he had. Dogmatical! Why, Dr. Part was dogmatical—Dr. Johnson was dogmatical—John Wesley was dogmatical; and every great, learned and illustrious man may be said to be somewhat dogmatical. The sun is very dogmatical in the dog-days, when it pours its irradiations on the head of a man that is travelling. The lightning is very dogmatical when it strikes and scathes the stately oak. The flood is very dogmatical when it plunges, and dashes, and puts forth its powerful influence to find its level.

It has been said he was obstinate. Obstinate! Why, in the granite of his noble mind, some of the granulations may have been flinty and adamantine; but you will observe, that firmness is often mistaken for obstinacy; and that every man who stands on the eminence which he stood on, is obliged to be firm to a degree that sometimes does border on obstinacy. It has been said that he was eccentric. Why, yes, indeed; and so would you be if you had a decimal fraction of the strength and originality of his astonishing mass of learning. It has been said, that he was not eloquent. Eloquent! Why, there is a sort of eloquence that he had: but any man may be eloquent who has got a flood of feeling in his soul, and intelligence in his head, and independence in his thoughts, and volubility in his tongue. But it is not every eloquent man that could think, or say, or do as he did. His attainments were lifted far up above the mere character of eloquence and refinement of taste.

I gave it before as my own opinion, that at the moment of his death he occupied a larger space in the public eye, and a deeper lodgment in the public heart, not only of the eminent communion to which for fifty years he belonged, but of all the living christianity now found upon the globe. In losing him we seem as if a great river had been dried up—as if a sun had been quenched—as if a lighthouse had been upset in the midst of the ocean. Our loss is great; but his gain is vastly greater.

To my own mind, it is beyond all measure affecting, that the last Sunday evening I preached in this place, it was a funeral sermon for the late Mr. Storry, whom I had interred in the adjoining ground that afternoon, and who had died but the day before! Then we considered and lamented the death of an eminent christian, and an able and successful minister of the New Testament. We were struck with the suddenness of the loss and separation in that case; and we came and glorified God in him whose holy life and useful labors had been brought to an abrupt close. We then put into the mouth of that much loved servant of the Saviour, the precious testimony of the apostle, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." I was then filled with the conviction, that it was my duty to go to Liverpool. A few hours after I left

this pulpit, I was on my way there, to discharge what I felt, be it right or wrong, a debt to Dr. Clarke and the Methodist connexion. My manner of discharging that, no doubt, was exceedingly faulty, as is my manner of doing every thing I attempt to do; but that I did it then—that I did it at all—affords me the highest satisfaction of any public event of my life. Down to the last day of my existence I must look back upon the attempt—upon the motives that prompted me, with the approbation of my mind. I have lived long enough to know that self-reproach is an infinitely greater calamity than any other reproach except the reproach of the Almighty.

*And now, my friends, to Him that liveth and reigneth—to Him that made the departed individual what he was—to Him that connected his labors with this church—to the only wise God—Him alone who hath immortality,—be honor, and glory, and might, and majesty, and dominion forever and ever! Amen.*

#### MARRIED,

On Tuesday morning, the 11th instant, at Brookeville, in Montgomery county, Maryland, by the Rev. Thomas M'Cormick, Mr. FLODVARDO HOWARD, of Washington City, D. C. to Miss LYDIA M. ROBERTSON, daughter of the late Mr. Samuel Robertson, of Montgomery co.

#### OBITUARY.

For the Methodist Protestant.  
Died in Alexandria, D. C. on Wednesday, 12th inst, at 8 o'clock, A. M. MR. DAVID REESE, late of Baltimore, in the 70th year of his age.—"Blessed are the dead who die in the Lord, even so saith the Spirit, for they rest from their labors, and their works do follow them."

The subject of this notice was born of Quaker parents in Pennsylvania, but removed to Maryland in early life, where he subsequently married. More than twenty years ago he embraced, and made a profession of the religion of Jesus Christ, attaching himself to the communion of the Methodist Episcopal Church in Baltimore. In that communion he continued a consistent member, until the organization of the Associate Methodist Church, of which he made one of its first members. In her fellowship he lived the remnant of his life, and died in the fullest triumphs of the Christian faith. He has left behind a widow, three daughters, and four sons, three of whom are Itinerant Ministers in the Maryland Annual Conference.

The path which this aged servant of Christ tread through life, was strewed with thorns;—great family affliction was his constant portion; all of which, however, he bore with patience becoming the christian character. The triumphs of grace seemed however to have been reserved for his last hours. Here it was apparent that "all things worked together for good to them that love God." For several weeks before his illness, his mind became much darkened—his prayers in family and public worship, bore evident marks of great spiritual disquietude and desertion. One of his usual expressions on these occasions was as follows: "Oh Lord, do not leave nor forsake me in my old age." This state of experience passed away soon after he was taken sick, and he was enabled then in the confidence of faith, to the last moment to look up to God, and say "Abba—Father." For the encouragement of others, suffer me to notice

some of the declarations of his last hours. He appeared to feel great concern for the young brethren, who during the late revival in this town had embraced religion. When they visited him in his affliction, he addressed them thus:—"You are yet on the enemys' ground, exposed to temptation—carry with you a spirit of prayer and watchfulness—do this, and you are safe, and God will give you at last as your reward, a bright and glorious heaven." He said to Bro. Vansant, when in great bodily agony: "Bro. Vansant, tell my son John—don't forget it—tell him that my mind was never more serene and calm. I should have been glad to see him, but cannot; tell him I shall meet him on the banks of immortal day—that I hang alone upon the atonement of Jesus as my only plea—there I cannot perish—No—Glory, glory." He said on another occasion, to three of his sons who were with him in his room, and witnesses of the extreme agony he suffered: "Dont fear my sons—when the brittle thread is cut, heaven is my home—God is my father, and Jesus Christ my elder brother.—Come, come—sweet, sweet, sweet death, thou end of fears, I am prepared to die: not by my own righteousness, but by the blood of Jesus, which cleanseth from all sin." When almost speechless, he inaudibly articulated language of praise, as follows: "Glory, glory, glory"—"Bless the Lord, oh my soul"—"come, come, Lord Jesus, come quickly." In his last moment, he gently folded his arms upon his bosom, and fell asleep without a groan, the language of praise being still upon his lips. "Precious in the sight of the Lord is the death of his saints." On Thursday, at half past ten o'clock, his remains were conveyed to the Methodist Protestant Church in this place, where a sermon was preached on the occasion (at his special request) by the Rev. Thomas H. Stockton—after which, they were enclosed in the grave.

"Hosanna to Jesus on high,  
Another has 'scaped to his rest,  
Another has 'scaped to the sky,  
And lodged in Immanuel's breast." L.

St. Michaels, June 11, 1833.

Mr. Editor,—The annexed facts, gleaned from the friends of the highly esteemed deceased, and hastily thrown together, are respectfully submitted, if you think proper, for publication.

#### VIRGINIA.

Departed this life on the 10th inst. in St. Michael's Talbot County, Md. Mrs. ELIZA HOPKINS, in the 40th year of her age. The subject of this obituary was one of more than ordinary interest, naturally of a sweet and conciliating disposition, she became a subject of converting grace at a camp meeting in the 12th year of her age. She soon after joined the M. E. Church and continued a bright luminary therein until 1828, when she united with, and became an ornament of the Methodist Protestant Church.—Her life throughout was marked by peculiar trials, and sorrows of various kinds; but amidst all, she retained a triumphant faith, and was ever ready to say, "Though thou slay me, yet will I trust in Thee."

Her disease was pulmonary, protracted, and painful—yet no murmur escaped her lips. Owing to her situation she conversed but little on the subject of death; but when interrogated on her future prospects, always answered in terms of assurance, and buoyant expectation of everlasting bliss. She said she felt a peace surpassing

## METHODIST PROTESTANT.

understanding, else she should be most miserable—and continued in this sweet frame until hope was swallowed up in full fruition.

"The church's loss we do deplore, but we again rejoice that our little Zion has been called to release one of her suffering members, to swell the list of those who have washed their robes and made them white in the blood of the Lamb."



## BALTIMORE:

FRIDAY, JUNE 28, 1833.

Mr. Beaumont's Discourse on the death of Dr. Adam Clarke, is concluded in this number.

Reader, have you read it carefully? It is well worth your perusal—it has thrilled through the hearts of many. Indeed, who can read it without emotions of the most tender character?

The interview between the Apostolic Wesley and young Clarke, cannot fail to swell the bosom, and to fill the eye of every pious reader.

There is about this discourse a strength of mind, vigor of thought, and an amplitude of boldness of style and language, admirably adapted to the development of the character of "the mighty dead."

We have complaints from members of the church in several places, that they cannot procure our books on their circuits. We assure them, that it is not the fault of the Book Agent. He cannot be expected to do more than to announce the publications, keep up the supply, and to forward books to responsible orders. The preachers, we hope, more generally, will attend to facilitate the access to our books, by either sending their orders, or by placing the book business in proper hands, in their respective circuits or stations. It certainly is very little labour for them to select suitable brethren, and invite them to order, when they are indisposed, personally, to order. Our people ought to be well supplied—it is the interest of the church, and creditable to those who use proper efforts.

It will be perceived that our columns are heavily laden with original communications. Several articles are laid over for the next number. We sincerely hope that our distant friends will not forget to keep us advised of the state of our churches in their respective circuits and stations, by furnishing the number at their respective organizations, and the number which has been added since to each. Also, the dedication of new churches, with the popular name of each, and above all, the power and grace of the gospel as felt and developed in the conversion of souls, and the holy lives of professors.

Government is one thing, but "the life of God in the soul" is an essentially different matter. Let us be constant and not periodical in our religious enjoyment.—Then our communications, whether oral or otherwise, will be like precious ointment poured forth, and even whilst maintaining a difference of views, the expression of this difference will be given with an heavenly mindedness that will enlist the interest of the reader, and induce him to say, see how these brethren love one another.

The march of our infant church is onward, as will be seen by our weekly Correspondents' communications.

Is there a sufficient attention paid to our young people? Are they met with affection and kindness by us, their seniors. Do we view them as those who are to fill our places in the church when we have left the world?

Are we daily exhorting those of them who have not embraced Christ Jesus as their Lord, to do so now by repentance and faith—and are we nursing fathers and mothers, to those who are striving to save their immortal spirits, by aiding them with our counsel, and by encouraging such as bid fair to be useful in the gospel, to use all diligence that they may shew themselves workmen indeed?

The Young Men's Society of Baltimore, convened at the Methodist Protestant Church in North Liberty street, on Sabbath evening, 16th inst. in order to hear the 5th monthly sermon.—The preacher selected was the Rev. Thos. H. Stockton.

The house was filled to overflowing, and the subject—"All Scripture is given by inspiration of God."

As far as recollection serves, the following order, it is believed, was maintained.

1. Introductory.
2. Books of Scripture.
3. Inspiration—first possible; and secondly, probable.

Old Testament.—Positive Testimony.

1. Jewish Nation.
2. Christ and his Apostles.
3. St. Peter and the Text.

New Testament.—Probable Testimony.

1. Promises of Christ.
2. Claims of St. Paul.
3. Consent of the Church.
- Evidence of Miracles involving authority.
1. Sensible.
2. Instantaneous.
3. Public.
4. Great.

Prophecies.

1. Jews.                   3. Nineveh.
2. Tyre.                   4. Babylon.
5. Our Saviour.

Internal Evidence.

- Sublimity of the Doctrines.
- Holiness of the Precepts.
- Harmony of the parts.
- Preservation.
- Beneficial effects.
- Review and application.

Address to the Young Men.—

It will readily be perceived that the divisions were those of a master workman. It is not our intention, had we the talents or leisure, to furnish either the masterly arguments or the grand and imposing images, or the drapery with which they were adorned.—Suffice it to say, that the first were of the most convincing and overpowering class; and the figures employed those of the appropriate, dignified, and impressive character.

One hour and fifteen minutes, we learn, were occupied in the delivery, to a spell-bound and intelligent auditory.

It is hoped that this Sermon will be published.

A letter from our brother, I. P. Webb, Esq. dated Lenox, New York, June 14, 1833, to the publisher, contains the following information:—

"Brother Harrod, there has recently united with us a society of Congregational Methodists, in the town of Schuyler, Herkimer county, con-

sisting of about eighty members, with their minister.

"Our brother, Rev. Zenas Covel, in his last tour in that part of the circuit, obtained the following subscribers, (which we omit.—Ed.) and are the leading persons, male and female in that society.

"Brother P. H. Chappel, the minister of the society, will act as agent for the paper. (He is hereby respectfully requested so to do.)

"There is a door now opened for a general admission of the cause of christian liberty throughout that part of the circuit.—I cannot but praise the Lord for the success of our infant church.—It is winning its widening way rapidly in this interesting section of the country."

## CAMP MEETINGS.

A Camp-meeting of the Methodist Protestant Church, for Anne Arundel Circuit, will be held the 18th of July, at the White Marsh meeting-house. The ground is on the public road leading from Baltimore to the Chesapeake Bay, and is about one mile from the Bodkin Creek, where there is a good landing—and navigable water for vessels of 10 feet draught. It is about 13 miles by water from Baltimore, presenting at once an inducement to our Baltimore and Eastern Shore friends—ministers and members to come over to our help. If good water, a fine camp ground, and a hearty welcome, will be of any avail, we promise that all these will be realized by our friends, who are affectionately invited to come and unite with us in the public worship of Almighty God.

I am authorized to say, that the baggage of our friends from a distance will be taken from, and returned to, the boats free of expense. A commodious boarding tent or two will be on the ground for the accommodation of our friends who may not be otherwise provided for—and in case of rain there is a chapel at hand to which the congregation can resort. Now, Brother Harrod, I leave these remarks with you, and if you can by any appeal, sustain our meeting, and get our friends to sustain it, then if you come, you will share with us in the joy growing out of the occasion. Yours, &c.

W. W. WALLACE.

We do most sincerely and ardently hope that many of our Eastern Shore and Baltimore brethren will unite at this meeting. The former have frequently said that they would reciprocate some at least of the tours of service rendered by the latter, when an opportunity offered.—The Bodkin is a place well known on both shores, and every facility it will be seen is tendered. Will not measures be taken by brethren to meet each other at this desirable point? We hope we shall hear the notes of preparation, at least from Kent, Queen Anns, Talbot, and Caroline, as well as witness a promptness in the Baltimore membership.

A Camp-meeting appointed to be held in 2½ miles of the town of Hampton, State of Virginia, by the Methodist Protestants, to commence on Thursday, the 8th of August next—this encampment is accessible by water in row boats within two or three hundred yards, at high water. The friends of this institution, both preachers and people, of every denomination are invited to attend and unite in effort to promote the interest of the Redeemer's Kingdom.

THE MANAGERS.

Hampton, June, 1833.

A Camp-meeting will be held by the ministers, members, and friends of the Methodist Protestant Church, within half a mile of Laurel, Sussex County, Delaware, to commence on the 16th August, on the ground occupied last year. Ministers and members of the above church, with those of other churches, and all others friendly to Camp-meetings, are invited to attend and aid in furthering the progress of experimental piety.